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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

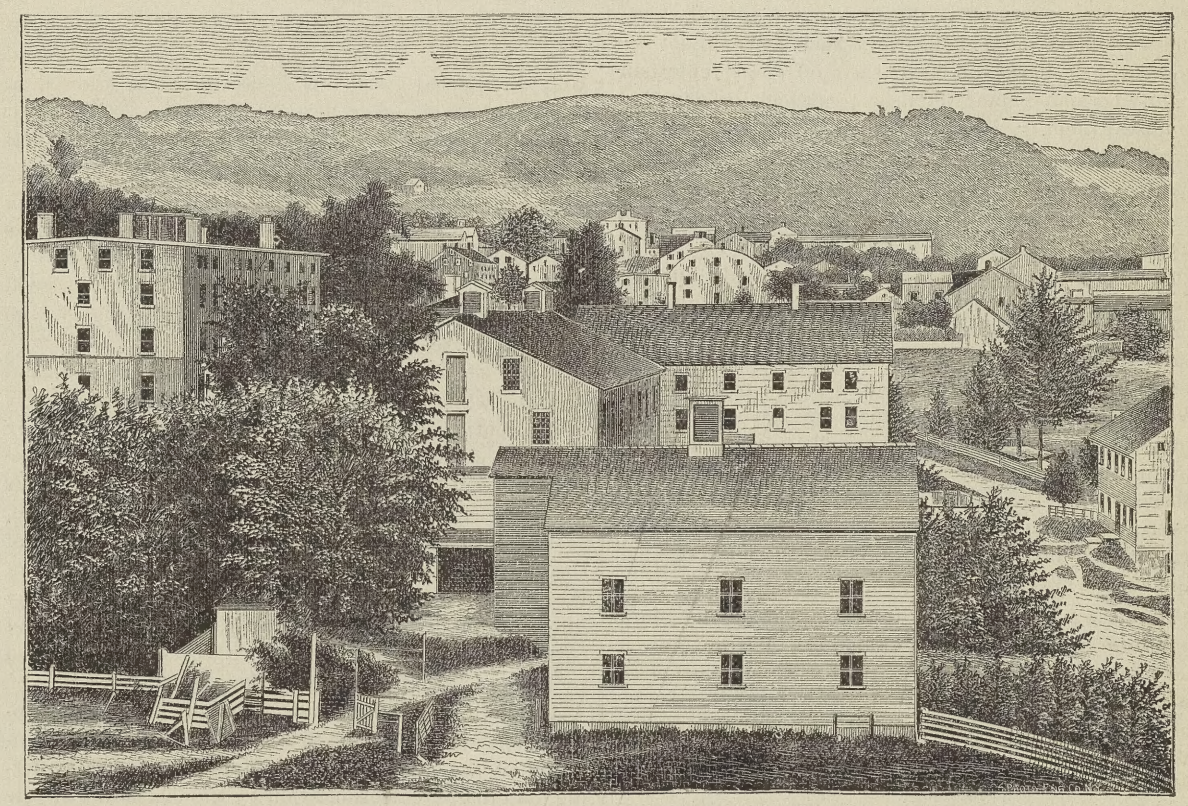
Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

The Shaker Village at Mount Lebanon—*W. A. H.*....57
Danger Signals—*T. R. N.*....57
Socialism in England—*E. T. Craig*....58
Fourierana....58
"A. W. K." on Communism—*Boston Index*....59
EDITORIAL PARAGRAPHS....60
George Ripley—*W. A. H.*....60
The Bradlaugh-Besant Trial—*F. W. S.*....60
Legendary Wisdom—*H. R.*....60
The New Testament Financiers—*H. R.*....60
Christian Finance—*Berean*....61
Good Sense in Dress—*Sylvia*....61
Correspondence—*W. A. J. B., F. W. E., G. E. T.*..61
The Workingmen's Coöperative Colony Association...61
Stories of Poverty—*T. C. M.*....61
An Ideal Picture—*Star of Hope*....62
"Hodgekin's Mathematical Reverie"—*G.*....63



The Shaker Village at Mount Lebanon, N. Y.

The above view of the Shaker Society at Mount Lebanon (printed from a plate of the new work on the "American Communities") gives some idea of that flourishing settlement; but in order to fully appreciate the place one must traverse its streets, inspect its dwellings and work-shops, church and schools, barns and store-houses, and go over its cultivated fields. There are on every hand such signs of comfort and plenty as are rarely seen elsewhere. But all is the result of the industry and economy of its inhabitants. The American nation—burdened as it is with debt, taxation and misery of one kind and another, necessary results in part at least of extravagance, waste and shiftlessness—could not do a wiser thing than to sit for awhile at the feet of the Shakers, and learn from them the lessons they are so well qualified to teach. Better remedies for the "hard times" could not be found than *Shaker industry and economy, Shaker simplicity in food and apparel, Shaker hatred of debt.*

DANGER SIGNALS.

III.

In our article last week we raised three questions as to the probable result of the Workingmen's schemes if now carried out: What would be the effect on the character of the workingmen? What remote effect would take place upon the ratio of population to the means of subsistence? Into what position would the idle capitalist fall? We hinted briefly at answers which might be given to the first and second questions. Let us now take a look at the third.

We assume that Mr. Smart's scheme does not contemplate spoliation of the rich any further than depriving them of the privilege of making future profits out of the people, by obliging them to surrender to the Government that part of their property which is invested in enterprises in which the people are more or less directly interested. For this surrender they are to receive money, or rather government promises to pay money.

We will not now concern ourselves with the effect this greenback inflation would have upon business, but confine our attention to the probable action of the ex-bank, railroad, steamship, insurance and other presidents and directors after their occupation is taken from them and they are left with the enormous sums issued in payment by the Government, on their hands.

One or two things must be borne in mind in attempting to forecast the course of these magnates. In the first place, they are not by any means lazy do-nothings. Though they enjoy wealth which may have been unjustly extorted from the poor, yet as a rule they have gained it by reason of extraordinary working capacity. Physiological research shows that more of the vital resources of the body can be used by the brain in a given time than by all the other organs of the body. The majority of these money-kings are brain-workers, possessed of the abundant vitality which enables the brain to work continuously and with celerity without depressing exhaustion. They are men whose activities will never stay pent up, but will inevitably seek outlets. In the republic of the workingmen these men would still be seeking occupation.

In the next place, even if the ex-money-kings were inclined to rest on their oars and put their money at interest, the full realization of the new state of things would deprive them of any chance to make such investments; for the wrath of the reformers is especially directed against the classes who live on interest, and we may be sure that their government would enact laws sharply restricting, if not prohibiting, the taking of interest.

What spheres of activity then would remain open to the restless brain-workers who now direct the great corporations, and what would they do with their money? One field, as we have shown in a former article, would be greatly enlarged in the workingmen's republic, viz., politics. The multiplication of offices would increase the scramble for them, and that condition of society would indeed be "virtuous" in which money did not help in the race. In addition to their money the ex-presidents and directors would have another advantage—experience in administration, and that of the very enterprises now for the first time assumed by government. The theorist must be very simple who can not see that in the struggle for office the very men who now admin-

ister railroads, for instance, would certainly get the offices immediately connected with the railroads. Does any one suppose that they would get less for their labor than now?

All natural forces seek the direction of the least resistance. In the workingmen's republic there will be but two classes--the workers and their servants composing the government. Can we doubt to which class the ex-money-kings would gravitate? Indeed, what is to hinder them from joining the Workingmen's Party at the earliest moment when it shall become likely that that party will have a majority? They are politicians by trade, and as ready for one tide of success as another. If wires are to be pulled they know how to pull them, and will be on hand at the right time. We do not see how the new party can keep them off or prevent their modifying and shaping the measures which are expected to unseat them.

Unless, then, greater restrictions can be put upon individual greed than is the case in existing governments the very men who are now under accusation of oppressing the workingmen will continue to be their rulers, with increased chances for making their rule burdensome. The stress in the problem really comes in the question—how are the workingmen to obtain disinterested public service? All their ingenuity must be directed toward defending the public service from rascals. We notice some of their speakers advocate heavy punishments for malfeasance in office—even death or life-imprisonment. Such should take up a copy of Blackstone, and read how lately such punishments were visited on the lightest crimes. If stern punishment for crime could insure the perfection of society the Golden Age should have come long ago.

Here the schemers must direct their ingenuity—how to secure freedom from depredators. We imagine if the money-kings could be converted from selfishness, as they must be if the workingmen's republic is to be safe, that the present state of society would lose many of its evils.

The case is summarily this: The disease we are groaning under is selfishness. The workingmen's schemes do not propose to cure it, but only to effect a turn-over, in which the strongest brains are sure to come top and make those who are below ache as bad as they do now. Is such a turn-over worth the cost?

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXIII.

RALAHINE.

On my arrival at Ralahine (pronounced as if written Rah-la-heen) I found the estate of 618 acres well adapted for the purpose of an Agricultural Community. About one-half was under tillage, with suitable farm-buildings at some distance from the two main roads from Limerick to Ennis. A bog of 63 acres supplied fuel, and a small stream gave power for a threshing-mill, a saw-mill, and other facilities. A lake on the borders of the estate supplied still greater resources for manufactures. A fall of twenty horse-power was available for machinery when required.

A building had been erected, 30 feet in length and 15 in breadth, suitable for a dining-hall, with a room of the same size above for meetings, lectures, etc. Close to these were store-rooms and a room suitable for a dormitory. A few yards outside of the inclosed farm premises were being erected six cottages. At a short distance was the old castle of Ralahine, with its square towers and arched floors, capable of being adapted temporarily as accommodation for a few of those whom it was intended to combine in the proposed agricultural and manufacturing Community. The estate is about 12 miles from Limerick and nearly the same distance from Ennis. Newmarket-on-Fergus is about three miles distant on one side, and Bunratty Castle about three miles in the opposite direction.

Although much gratified with the capabilities of the land, the condition and prejudices of the people in the neighborhood were not encouraging, but a source of anxiety.

The laborers were employed on the usual conditions prevailing, and while some few lived outside the estate, others had to go a mile, and several five and six miles to their homes. They had been, until recently, under the direction of a steward, whom I now learned, for the first time, had been murdered a short time before my arrival. Mr. Vandeleur had not given this information, from a desire not to discourage me. The steward had been somewhat severe, despotic and harsh in his treatment of the laborers. One hot day the men were at work, and stopped to take a draught out of a can of water to cool their parched thirst, when the steward kicked it over, declaring he would not have the can there to cause the men to lose their time. Similar acts of unfeeling harshness roused the spirit of vengeance, a midnight meeting was held in a wood on the borders of the estate, and it was decreed to put the man to death.

In their savage revenge he was shot dead one night as he was bolting the door of his dwelling near the farmstead, two bullets from a window opposite passing through his head and marking the door. This was done in the presence of his wife, to whom he had only been married three months.

It was known in the morning that vengeance was to be taken, and the report of the gun was heard by several who were not far away, but the assassin was allowed to escape, and was never brought to justice. This event created great alarm, and the proprietor's family left their mansion in the care of an armed police force.

As one result of this murder the peasantry were divided into the party of the late steward's relatives and friends, and those of the Terry Alts, or laborers.

Arriving at this juncture I was received with a good deal of suspicion by many in the neighborhood who were not aware of the purpose in view.

I was the only Saxon in that part of Ireland, and arriving while the people were in a state of wild frenzy of indignation against their exclusion from the soil, they naturally concluded that a Sassenach would sympathize with the landholders and the police authorities. Their prejudices and their feelings led them to suspect me, as likely to betray them by obtaining the name of the man who had murdered the steward. One or two of the tradesmen on the estate had more confidence in my intentions, and while they were forced to take the secret oath of resistance to the authorities, I was forewarned by them of events which were likely to frustrate me.

Although the politicians were denouncing the government, I soon found reason to ascribe the disorganized condition of the people to agrarian injustice, social suffering, and discontent brought on by the legislation of the past. As Arthur Young had declared in 1776, "The legislature passed Acts of Parliament which became the meridian of Barbary." The fruits were now manifest. The armed peasantry resisted the military force, prevented the roads being repaired, and eleven policemen were shot in attempting to resist the proceedings of the insurgents and the starving peasants.

The whole of the County of Clare was declared on the 10th of May, 1830, to be in a state of disturbance requiring extraordinary establishments of police, and was placed under the "Peace Preservation Act." But this measure did not provide any remedy, or remove the causes of distress. The wretched and half-famished peasantry assembled in multitudes and with the rudest kind of weapons of warfare.

Lord Anglesey said he would not call upon the people of Clare to give up their arms until the gentry did something for their relief.

The leading landholders of the County drew up a series of inquiries to be submitted to the landlords and gentry requesting them to offer suggestions to be laid before the Lord Lieutenant. One of these papers was submitted to me by Mr. Vandeleur.

This document clearly established the fact that neither the government nor the wealthy classes clearly understood or admitted the real cause of the evils existing around them, nor did they comprehend the remedies required. As Lord Bacon has wisely said, "To allay sedition you must allay the maker of it." O'Connell and his followers sought for a repeal of the union with England as a political remedy. The political economists advised the reduction of small holdings, and the emigration of the people.

My conclusion was that the causes at work were social as well as agrarian and political. The state of the people at that time in County Clare is forcibly illustrated by the statements made at the opening of the Reformed Parliament.

The King in his speech pointed to the fact that Ireland was in a state of rebellion, and that repression was the only remedy available to government. Earl Grey, in the House of Lords, moved that the Clerk of the House read that part of the King's speech relating to Ireland, and in which he declares that "a spirit of insubordination and violence has risen to the most fearful height, rendering life and property insecure, defying the authority of the law, and threatening the most fatal consequences, if not promptly and effectually repressed."

The measures of repression proposed were, the suspension of the *Habeas Corpus Act*, and the introduction of martial law in the Coërcion Bill. Earl Grey said, that "the situation of Ireland had become, and now was, worse perhaps than at any former period. Bodies of men were collected and arrayed by signals, by ringing of chapel bells, by blowing of horns, by lighting of fires, evidently directed by a system of organization and operation in which many were connected, and conducted in a manner up to the present time that had defied all the powers of Government and the law effectually to repress. The disturbers prescribed the terms on which land should be let, and any who disobeyed their orders were subject to have their property destroyed, and even to the penalty of death. They dictated what persons should be employed, and by whom, forbidding laborers to work for obnoxious masters, and preventing masters from employing such as were not obedient to their orders. They enforced their commands by acts of cruelty and outrage, by spoliation, by murder, by attacks on houses in the dead of the night, by dragging the inmates out of their beds (by beating them sometimes to such an extent that death ensued), by inflicting evils that were often scarcely less than death. He found, from January, 1832, to December, 1832, a most frightful catalogue of crimes perpetrated in Ireland:—Homicides, 172; robberies, 465; burglaries, 458; houghing of cattle, 455; illegal notices, 2,095; illegal meetings, 425; malicious injuries to property, 769; attacks on houses, 763; firing of houses, 280; serious assaults, 3,156."

Sir Harry Vivian reported on 16th Sept., 1832, that since he had assumed the command of the army on the 1st of July, 1831, he had received from officers commanding detachments in different parts, reports of not less than fifty murders (not including the eleven policemen at Carrickshaugh), that had been committed in the immediate vicinity of their cantonments."

The police had little or no control over these outrages. The number of rewards offered for the discovery of atrocious crimes were one hundred and eight, and of this number no more than two were paid! This immunity from detection arose from the secret association and sympathy of nearly the whole of the peasantry with the movement against their exclusion from the land. As Judge Blackburn said, "Land is a necessary of life, the alternative of not getting it is—starvation."

So well were the proceedings of the "White Boys" arranged, that almost at the very moment at which the police were ordered out beacons were lighted as signal-fires upon the hills, to give warning to the bands out on their nightly mission of destruction and terror.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

X.

THE CHARGE OF UNPRODUCTIVENESS.

Does not every one know, that the charge of unproductiveness which Associationists bring against existing society is confessedly unanswerable? The most hasty observation shows, that as affairs are at present conducted in all civilized countries, the productive classes pay an enormous and perpetually renewed tax for the support of hosts of idlers, spendthrifts, destroyers. To such a degree is this the case indeed, that it seems wonderful how, with so many unproductives as civilization tolerates and breeds, the world has been saved from sinking into universal pauperism. Standing armies, smugglers, robbers, prostitutes, beggars, dramsellers, gamblers, constables, jailors, alms-house keepers, juries, lawyers,—custom-house officers, weighers, gaugers, uselessly numerous,—financiers, bankers, large holders of land and real estate, wholesale and retail dealers, with their clerks, runners, porters, at least ten times as many as there should be,—politicians, demagogues, sophists, sectarists, partisans of many grades,—and finally, whole classes of rich and fashionable drones, now live upon the profits of the laborers in all communities. And yet it is charged that Association is to multiply these non-producers! Let us see how.

Association will disband armies, close up the sinks of vice, leave prisons tenantless, disperse policemen and litigants, contrabandists and trade protectors, reduce in tenfold ratio the number of intermediates between producers and consumers, who now by all manner of shifts wring out from both classes maintenance and riches, banish office seekers, sinecurists, quacks, and loafers of all varieties, make idleness disgraceful, and, in a word, set free and prompt all these now useless or noxious persons to increase the common wealth by actual productive labor. In Association, honors will be given only in just recompense for substantial benefits; the great men there will be those who are most the ministers to their fellows;

and unproductive persons will be no more tolerated than rust, moths, weavil and vermin.

Many other considerations, at once critical and positive, might be also offered to show yet further, that Association must insure immense economies of time, talent and energy, two only of which can now be briefly mentioned. First, it will diminish incalculably the number of those actually needed in really useful employments, such as domestic labors, transportation, storage, and so forth, by introducing concentration and large operations in place of scattered and petty ones. Secondly, it will substitute convergence for divergence of interests, and coöperation for conflict. In the present state of business competition, one-half the world, class by class, and person by person, is occupied in thwarting, misleading, cheating, injuring the other half; and thus human energies are not only rendered unproductive but absolutely mischievous. But in room of these perversions, Association will introduce universally the desire, opportunity and habit of mutual assistance.

—*Geo. Ripley.*

THE INDUCEMENT TO LABOR.

Do men, even in existing society, value "wages," that is, the wealth they earn, for no other end than the selfish gratification of their own and their families' most common desires? Do minds, the most cramped under the pressure of the mercenary motives now every-where ruling, take "interest in property" only because it supplies the means of their own and their families' ostentation and worldly pride? The most bitter cynic could not seriously make such a sweeping charge. Generous hopes and noble purposes intermingle amid the ambitious dreams of the most hardened worshippers of Mammon even now,—thoughts of dignities and privileges bountifully used, of hospitalities freely exercised, of high-toned, cultivated, intelligent assemblages gathered to share and heighten their pleasures, of libraries and galleries of art and musical concerts quickening and sweetening, not only their spirits, but those of wide circles of friends,—and yet more, thoughts of hidden private charities, of delicate kindnesses to the humble and unassuming, of surprises by gifts to the less privileged, of aid to the aspiring, of encouragement lent to virtue and talent,—and finally, thoughts of public munificence, of liberal endowments, and works of permanent worth to society at large and to future times. Is not this so, even in our present communities, based as they are on the principle of self-interest? And now will our objector tell us what one of these considerations, which already give value to wealth, will not gain new strength in Association? Remove the yoke of iron care, which keeps man's heart as prone to the narrow road of his own drudging duties as the eyes of draught cattle are to the dust of the highway, and with what buoyant affection will he rise to take in at one glance the interests of each being within the horizon of Humanity, and the debt of gratitude to all-embracing Heaven!

It may require an effort of mind to conceive adequately of the manly, hopeful, benignant, courteous, gentle spirit, which will form the common atmosphere of Societies organized in Unity of Interests; but still it must be evident, that just in the degree in which the Law of Love is the pervading principle of a township, a nation, the race,—and the end of Association is to make this law universally and perfectly Sovereign,—will meanness, apathy, sloth, indifference, vanish like night before the sun, or frosts beneath spring breezes. "Interest in property!" Why, we cannot, in the very nature of things, even begin to feel the true interest in ample means,—owned by ourselves, and trusted to our responsibility,—till we become members of a society, whose principle and practice are mutual benefaction. God rejoices that the universe is his own, and his "interest in his property" is infinite; but the whole series of his creations are ever new and inexhaustible gifts,—his whole action is endless distribution of his own joy,—and the very bounty of all his bounties is the bestowment of his essential spirit of Perfect Love.—*Ibid.*

"A. W. K." ON COMMUNISM.

From the Boston Index.

Your new editorial contributor must have drifted down from a sacerdotal age and lost his way. He seems like one who finds himself suddenly landed and awakened, wild and staring, in a strange camp. At all events he is not at home in the liberal one. He seems never to have heard of evolution, and the "development theory" has no meaning for him. No writer at all familiar with Darwin and Spencer, or with the literature to which their works have given rise, would make such a statement as this: "Our laws and institutions were *originally* established mainly for the better protection of the weaker and more defenseless members of society."

Now our laws and institutions never were "*originally* established." They grew up by degrees out of previous laws and institutions—shading away to originally mere customs or usages. Besides, when laws and institutions *were* gradually established, long after the origin and more or less organization of human society, they were established mainly for the better protection of the law-and-institution maker, and the stronger and more fit to survive; and laws and institutions are to this day established by lawyers and capitalists, for the better protection of lawyers and capitalists, and only in a very minor way "for the better protection of the weaker and more defenseless members of society."

Again, no student of sociology, or close observer of the social movement from the earliest ages, would utter such a reversal of the facts as the following; "No good and sufficient reason can be given why, if Communism be the best and most natural condition of humanity, the movement of society should have been steadily in the opposite direction."

Now, to give your contributor his choice of weapons in this contest, let me "coördinate" for him "*all facts* bearing upon the question at issue," and see what they teach—or, if *The Index* won't hold all the facts, then such fair specimens of them as will indicate the whole. Let us take a rapid trip back to the beginnings of social development. What was the shape of the first human dwelling? A cave in the earth, the hollow of a tree, or a nest in the branches. What shape did it take next? A few upright poles inclined together at the top, with leaves or skins thrown about them for a very rude roof. What next? A cabin of rough logs, laid up in approximate walls, thatched with branches, or fern-leaves, or straw. What next? The adobe hut. Long after that came burnt brick laid up squarely in four walls. Then improvement in the human dwelling went on more rapidly, and upper stories began to be added with substantial roofing. Then came fortresses and castles, abbeys and monasteries, sheltering and subsisting large numbers; till now the highest development of the human residence as far as we have gone is the apartment house, the French flat, and the family hotel in cities; "steadily" *not* "in the opposite direction" to Communism.

Again, what was the first grouping of human residences? The neighborhood of caves, or hollows, or tree-tops. What next? The camp of lodges. What next? The hamlet of cabins. What next? The village of huts, developing into the central village or market-town of adobe houses. Somewhere along in this series also came the tents of shepherds and wandering tribes. What next? The city of wood and brick. And last of all the metropolis, or capital, with splendid residences, apartment houses, and hotels, built of brick, stone, iron, and marble. The gregarious, Communistic, social instinct of the human race builds up these small and great aggregated centers, and population has always tended from the rural fields to the village, from the village to the town, and from the town to the city.

Naval architecture has gone through the same evolution, from the first raft of logs to the dug-out, or bark-canoe; then to the boat with oars; then through the barque, the sloop, the schooner, the brig, the ship, clipper-ship, and frigate, to the great steamships of to-day, carrying hundreds for a crew, and thousands of passengers, in common mess-rooms, dining-rooms, dormitory, and cabins.

Look now at the development of the art of attack and defense—or war. The first strife began between individuals with teeth and claws; then between neighborhoods, clans, and tribes; then between regions with rivers or mountains interposed; then between migratory and stationary people; and finally, between kingdoms, empires, and nations. Every step of the way, in this development, war has organized itself on a larger scale, with greater numbers and in grander proportions—more and more Communism, and more complete organization, regulated hierarchy, and Socialism as development went on.

Glance now at the development of industry and the arts of subsistence—each primitive man gathering his own fruits and nuts, then catching his own fish and fowl, then hunting in squads or fishing in crews. But I need not go over all the steps which have brought human industry to its present high development—immense shops, great factories, colossal establishments; some of them employing thousands of men, women, and children—more Communism, growing step by step as human industry developed.

I have now traced in the most touch-and-go way, five great lines of evolutionary movement from primeval times—every one of them telling one and the same common story, and every step in them all tending more and more toward masses, aggregation, social organization, and final Communism.

The order and naming of the various stages of development may not be as accurate as the specialist in the various lines would make them; but they are sufficiently exact to exhibit the principle contended for.

Now what are the facts of the more differentiated and diversified industrial, educational, and reform movements of this century? It is impossible to take a step in any direction of reform without going straight towards Socialism. Penalties for crime take the shape of prisons—great buildings where numbers are confined, worked, fed, clothed, slept, and sheltered in common departments. The insane are gathered into great asylums; and so are the deaf-mutes and the blind. Inebriates are sent to common homes for confinement and cure. Truant and vagrant children are sent to reformatories—and now the tramp! What do you suppose those who can ride are proposing to do with him who goes afoot? Why, collect him miscellaneously into work-houses, set him at labor in Communities, feed, clothe, and shelter him in common dwellings, where he can be supported at small cost, on account of the economies of the communal arrangement. There is a project of law with these and other provisions now before the legislature of this State. Homes for the aged, homes for the crippled soldier, homes for disabled seamen, are the order of the day. Philanthropy doesn't think of taking a step anywhere except in the direction of Coöperation, Communism, Socialism.

Education takes the same familiar road—first, instruction at the mother's knee; then under private tutors; then in the "select school" of a few; then at the district school of the many; and, finally, higher education carries the student on through the academy, the college, and the university, with common buildings, dining-rooms, laundry and dormitory—Communism, Socialism, all the way along.

Trade, commerce, business, first forms partnerships of two, then of three or four; and, finally, great corporations carry on the world's work and distribution. Trade in dry-goods, thread, needles, and housekeepery began in the navigator's sloop along the coasts, and in the peddler's pack on land. Then it gathered into country stores; and now it brings up in palaces of merchandise, like Stewart's and Macy's, in great cities. I have myself worn shoes made at my father's fireside by the itinerate shoemaker. The progress of the times soon gathered him into the shop of the town, and now he is mostly working in immense factories at great centers of industry. Clothing has taken the same course, and the sewing-machine employs hundreds of hands in one establishment.

Now, having gathered this cumulative array of facts, to oblige your new editorial contributor, let me call his attention to one point, and rivet it there with all the emphasis of his own italics—if it is possible to concentrate such vague, diffused outlook as he seems to have cast on the course of history. All these movements are converging branches of one great, all-receiving, unifying stream. They are all flowing now, to-day, as in the past, and all in the same direction, with increasing meaning and momentum. Where are these currents going to unite—in what all-embracing ocean will they *debouche?* No other deduction from the facts can be made than that humanity will go on with its gradually gathered experiences and prepared materials to ages, millenniums, heavens, or whatever they may be called, of associated, interblended, social harmony. The circle, of which humanity has careered so appreciable a segment, and which socially scientific eyes can to-day see and measure and predict, will continue on to completion. The people, and the whole people, will yet be organized into industries which it will be their delight to pursue, and of which they themselves will receive the rewards; and will be housed in palaces, with appointments, conveniencies, and luxurious furnishings, compared with which the residences of the vulgar and vastly rich of the present day will be as the shebangs of the savages in an African jungle.

Of course this will not happen by the middle of next week, nor next year. But there is no hurry. There is plenty of time. There is an eternity to fill up, and humanity might get out of work if we do not go slow. The Infinite has taken infinite leisure to create what has been accomplished, and is not going to be hurried now. It depends upon man himself to accelerate this social work. He may aid but can not much retard it. At all events, the few and rare people who dwell on heights, and get up early, can catch advance scintillations of the coming beams, order their lives thereby, and associate and commune, unscared by the hootings of any owl in the dark ravines of a river valley. This is what the people are doing in a tentative way at Guise in France, at Oneida, New Lebanon, and Icaria in America. These are differing forms of Socialism, but the same in substance. They will do for the first rough models for future inventors to improve upon.

In one way or another, the social movement, as we see it evolving, will go on. There will be more and more co-operation, joining of hand to hand in labor, seeing of eye to eye, and standing of shoulder to shoulder, and more and more furtherance of each other's work as the race proceeds. The student of evolution has the right to prophesy because he fulfills the condition—*he knows.* He has the key of the situation and can read the riddle of the movement. He is at the grand stand of the great Social Derby (history); saw the race start at the beginning; looked down on the speeding contestants as they passed the first stretch (savagery); scanned with eager vision the more exciting second heat (barbarism); observes now, in the third (civilization), that they are running well on the same course, and knows that they will not fly the track, but will arrive at the foreordained goal set before them. That goal is, and can be, no other than Socialism—a thoroughly unitized, economized, and scientized social life in some form—perfect liberty, security, and happiness of the individual, with complete justice, order, and harmony in the social whole.

This article is already long, but justice requires one further correction of intellectual strabismus in historical interpretation. In his previous article, your contributor wrote the word *Commune* when he meant *Communism.* In his present statement he devotes a paragraph to the Commune, but writes shy and don't use the word. The whole paragraph about the "restored column in the *Place Vendôme*" refers to the *Commune*, not to Communism; and it has no place in this discussion, any more than the word *too* would have in the proposition, two and two make four;

or than a California grizzly would be referred to in those touching lines:—

"The lambs he carries in his arms
And in his bosom bears."

The similarity is one of sound merely, not of meaning. Communism and Community are derived from the Latin, *communis* and *communitas*, uncorrupted by any special and local meaning which the word *commune* got in France. The Commune in that country has only a very remote *social* meaning—no more than the *town* in our political organization. In its origin, the Commune was a defensive or fighting organization of burghers or citizens, in a limited territorial district—a legalized arming of the people as opposed to the aggressions of the feudal lords. It was an organization for war and destruction—very right and justifiable, no doubt, but still war; while Communism is an organization for peace and production. The reader who would like to get a clear idea of the French Commune will find it best treated in Louis Blanc's *History of the French Revolution*, where abundant authorities are cited. The Socialistic meaning being taken out of the word, of course the *dictum* falls to the ground, that France "has twice within the past century attempted to reduce the Socialistic theory to a practical working polity." THERON C. LELAND.

New York, Jan. 23, 1878.

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 21, 1878.

W. G. H. SMART's third article on "Social Democracy and the Government of the Incas of Peru" will appear in our next issue.

THE scheme for establishing a Coöperative Colony in Texas is attracting considerable attention. On another page will be found an article from one of the original projectors.

THE *Boston Index*, a leading exponent of "Liberalism" and a very able paper every way, seems to be exercised a good deal about Socialism in these days—at least in the way of sparring. We copy from it on our third page a splendid article from the pen of our old friend and correspondent, T. C. LELAND. This and the article we copied last week from the *Commonwealth* indicate that the "tidal wave" is splashing high up on the walls of Boston Journalism.

THE work on the "American Communities," which has been printed at the office of the AMERICAN SOCIALIST, is now ready for distribution in pamphlet form. The bound volumes will probably be ready in the course of another week. We have advertised the pamphlet at 75 cts.; but wishing to bring it within the reach of those whose means are most limited, we have reduced the price to 60 cts. Those who have sent in their orders at the former price will have the difference returned to them. Every reader of the SOCIALIST and every one interested in the study of the great Socialistic problems now enforcing attention should possess a copy of this work. Besides describing the larger and successful Communities it briefly mentions more than a dozen other Communistic and Coöperative experiments, and contains articles on the "Characteristics of American Communism," the "Communistic Standard of Character," and "Community Leadership," etc. See advertisement.

GEORGE RIPLEY.

The observant reader of "Fourierana" must have noted that MR. GEORGE RIPLEY's name is more frequently appended to our selections than any other. There has, however, been no plan of giving him special prominence in this series; but as we have turned over the pages of the *Phalanx* and *Harbinger*, so rich with the productions of the gifted men and women who more than thirty years ago inspired thousands with new and higher ideals of social life, the articles which have appeared to us to have a perennial interest and present application—those which seem to have been indited by the clearest head, inspired by the warmest heart, and to express the most truly catholic spirit—we very often find, on turning to the index, came from the pen of GEORGE RIPLEY—the Father of Brook-Farm. Nearly all that he wrote for those early publications, excepting of course here and there paragraphs referring to transient events and personal experiences, might be appropriately reproduced in any Socialistic periodical of to-day. The writings of Channing, Godwin, Dana, Greeley, Dwight, Shaw, Story, Fuller, Peabody, and many others, found in the same publications, are meritorious, and we would not by a word cause any to undervalue their excellencies; but Ripley's, taken as a whole, seem to us superior to the others. We suspect that he was himself the most thoroughly devoted to the cause of Socialism, had the most abiding faith in its principles, and was the most thoroughly cultured. Mr. Frothingham, in his "Transcendentalism in New England," says—"In Mr. Ripley's mind the Ideal was supreme.....He had faith in the soul, and in the soul's prophecy of good; he saw that the prophecy was unheeded, that society rested on principles that the soul abhorred; that between the visions of the spiritual philosophy and the bitter realities of vice, misery, sin, in human life, there was an unappeasable conflict; and he was resolved to do what one man might to create a new earth in preparation for a new heaven. He took the Gospel at its word, and went forth to demonstrate the power of its principles, by showing the beatitudes to be something more substantial than dreams." His Brook Farm came to an untimely end, and the Fourier movement lost its power, but Mr. Ripley has never denounced his early enthusiasms for social reörganization, as some of his early associates have done. "Mr. Ripley," says Mr. Frothingham, in the work from which we have already quoted, "has been true to the ideas with which he set out in his early life. His period of philosophical propagandism being over; his young enthusiasm having spent itself in experiments which trial proved to be premature, to say the least, if not essentially impracticable; his dreams having faded, when his efforts ended in disappointment, he retired from public view neither dispirited nor morose. His interest in philosophy continues undiminished; his hope of man, though more subdued, is clear; his faith in the spiritual basis of religion is serene." He will be remembered by the Soc alists of the future as one of their earliest and wisest standard-bearers.

THE BRADLAUGH-BESANT TRIAL.

A cable dispatch to the *Graphic*, dated London, February 12th, announces that MR. CHARLES BRADLAUGH and MRS. ANNIE BESANT, who were tried, convicted and sentenced to fine and imprisonment in June last for selling Dr. Knowlton's pamphlet, "Fruits of Philosophy," have had their sentence revoked by the Court of Appeal. In the first trial the jury found that "Fruits of Philosophy" was an immoral book, and the two defendants were thereupon sentenced for publishing what is described in English law as an "obscene libel." But Mr. Bradlaugh, who is a very able lawyer, procured a stay of judgment, and brought the case before the Court of Appeal on the ground of error in the proceedings at the *nisi prius* trial. He claimed that the objectionable words in Dr. Knowlton's pamphlet should have been set out in the indictment, whereas only the title of the book was given, the whole work being described as an "indecent, lewd, filthy, bawdy, and obscene libel," without any reference to particular passages or words. There were several other points in error, but the *Graphic* dispatch says that the omission of the words alleged to be obscene was declared fatal to the indictment by the Court of Appeal.

Although the sentence was thus revoked on the ground of a technical error, there is some reason for believing that the popular sentiment in England would not have indorsed any other course. In Mrs. Besant's address to the court, she pointed out the dilemma the country would be in if their sentence should be carried into effect. She said:

"I must further press on your lordships that we are now under this great disadvantage as publishers, that we do not know for what we are condemned; we know it is not for the language of the book for which we have been convicted, because the Solictor-General stated that the language was carefully guarded; we also know that it is not the physiology of the book for which we have been convicted, for the Lord Chief-Justice said that the medical details were to be found more fully in other medical works. Therefore, we are driven to the very point which we put as our first point in error—that is, that we have been condemned for suggesting preventive checks to population. It is impossible for us to know now whether we may publish any work on the population question, any work on medicine, or any work that deals with preventive checks to population; the whole of these have been included in the verdict, although not included even in the charge of our prosecutor. Practically, we are told that the whole of the book is obscene, and we are not told whether, in future, we are at liberty to publish any book that deals with medical science, or with the population question.....If your lordships hold that this form of indictment be a legal form, your lordships will then be making a new precedent entirely, and there will be a difficulty put upon every bookseller, because the whole of the treatises on the population question, including books by J. S. Mill, Fawcett, Cairnes, and others, are condemned by this verdict, inasmuch as the 'Fruits of Philosophy' is a treatise on the population question, and the indictment does not show what is the particular offense charged against us as publishers of that work."

This was really quite a serious predicament for the English government to be in. So much attention has been given to the subject for a year or two past, that a very large class of intelligent people have come to see that the Population Question lies at the foundation of all political economy, and a sweeping decision that that question should not be discussed and written about would hardly be tolerated now. We think if the truth were known it would be evident that the English public, including the court, prosecuting attorneys, and all concerned, are glad of a chance to drop the prosecution of Mr. Bradlaugh and Mrs. Besant, and that the technical error in the indictment afforded an easy occasion for doing so. The Population Question will inevitably come up again and again until a healthy, simple and legitimate means of limiting human propagation is found and the whole world taught to understand and avail themselves of it when necessary.

Just as we are going to press we learn that Edward Truelove, publisher in London, has been tried for selling Robert Dale Owen's "Moral Physiology," the prosecution being instituted by the Vice Society, as in Mr. Bradlaugh's case. After being out two hours the jury found there was not the slightest hope of their agreeing on a verdict. When they returned to the Court-room the foreman, in answer to the Lord Chief-Justice, intimated "that a majority were ready to find Mr. Truelove guilty on condition that he should not be punished." "One plucky juryman, however," the account goes on to say, "declared that he was for a verdict of not guilty—he thought the books were proper books, containing physiological knowledge fit and necessary for the people to have." This saved Mr. Truelove, and the prosecution broke down. Of course the Vice Society is angry and threatens a new trial; but the attitude of the jurymen in this case seems to be good evidence of a marked change in the public feeling about the matter.

LEGENDARY WISDOM.

Say it is a myth—the cherubim and flaming sword at the east of the garden of Eden, guarding the tree of life, but there is instruction in it; and call it a legend—the confounding of languages at the tower of Babel; but there is instruction in that too. Both death and the confusion of tongues have been necessary for the limitation of evil; or, to put it in another way, they belong to a state of human society in which good and evil are mixed and evil is predominant. Divide and conquer is the principle. Unity is strength. Weaken the wicked kingdom by division. These two things have served to keep the human race in a "chopped up" state. Death has divided it in time, separating one generation from another; the confusion of tongues has divided it in space, separating one nation from another.

The story is that the Lord came down to see what the children of men were trying to do in their *towering* ambition, and he said, "Behold *the people is one*, and they all have one language, and this they begin to do, and now nothing will be restrained from them which they have imagined to do;" and his instant policy was to scatter them. He took a method which it must be owned was exceedingly ingenious.

But when good shall get the upper hand and the civilization of Communism cover the earth, as it certainly will if revolutions do not go backward, then there will be no need of these separating agencies. Then a universal language will be desirable, and then we may expect the great discovery which has been the dream of romance and the quest of alchemy from time immemorial, the secret of perpetual rejuvenation. Then the tree of life will be left unguarded, the flaming sword will be taken away.

This then is the instruction of our myth and legend: wickedness and death and division belong together, and goodness and unity and the tree of life belong together. Does not evolution teach the same lesson?

THE NEW TESTAMENT FINANCIERS.

Judas Iscariot was the first; he carried the common purse, and probably did the marketing of the little band in which he played so notorious a part. He was the great father of *embezzlers*. He took advantage of his office to fill his own pocket. Peter and John and the other apostles were the financiers on the day of Pentecost, when a great company of proselytes sold their land and possessions and brought the price and put it into common stock. Peter as the chief apostle was doubtless the chief financier, but you see his integrity in the fact that some time after, when the lame man at the gate of the temple asked him for alms, he had to

say, "Silver and gold have I none." Not a penny had stuck in his hands—he had distributed it all. Later in the history we find Paul in the character of financier. He was agent for the churches in their Communistic relation, receiving funds from one church to relieve the necessities of another, thus maintaining an equality. So far from being an embezzler, Paul refused to take his living out of his agency. He worked with his own hands that he might not be chargeable to those who owed him much more than a living. This was the height of disinterestedness. Here is the hero of "civil service reform." Let Paul's spirit have sway, and times would grow easy very quick.

CHRISTIAN FINANCE.

We find no account in the New Testament of any system of *taxation* in the Primitive Church. All contributions were *voluntary*. It nowhere appears that the ministers had stated salaries. The oft-quoted saying, "*The laborer is worthy of his hire*," certainly was not uttered by Jesus Christ or Paul with a view to countenance the modern practice of paying ministers regular wages; for no such practice existed in the times of the apostles. "The ox that trod the corn" was not *muzzled*, but neither did he have his peck of corn measured out to him at stated intervals. The contributions which Paul labored so zealously to gather, and which are often referred to as examples for modern imitation, were not made for the support of ministers or missionaries, but *for the relief of poor saints*. The church charged itself with the support of its widows and other needy persons more systematically than with the support of its ministers; for some of the ministers, as for instance Paul, were able and willing to support themselves. Though there is no doubt that they who labored in spiritual things were generally and justly maintained in carnal things by the churches, yet the relief of the poor in each church, and of poor churches, especially in time of famine, was a far more prominent matter of finance than the raising of wages for individual laborers.—*Berean.*

GOOD SENSE IN DRESS.

That very sensible English woman, Frances Power Cobbe, in an essay on "The Little Health of Ladies," has some paragraphs about dress in which she arraigns long skirts and fashionable attire generally, as culprits before the bar of common sense.

"Human clothing," she says, "has three *raisons d'être*, which, in order of precedence, are these: 1. *Health.* 2. *Decency.* 3. *Beauty.*"

Then comes a critical analysis of fashionable attire, and Miss. Cobbe's sharp judgment of it. But, "bad as stays, and chignons, and high heels, and paint, and low dresses, and all other follies of dress are," she is "of the opinion that the culminating folly of fashion, the one which has most wide-spread and durable consequences, is the mode which for ages back women have contrived that their skirts should act as drags and swaddling-clothes, weighing down their hips and obstructing the natural motion of the legs. Two hundred years ago the immortal Perrette, when she wanted to carry her milk-pail swiftly to market, was obliged to dress especially for the purpose:

> "Légère et court vêture, elle allait á grands pas,
> Ayant mis ce jour-là, pour être plus agile,
> Cotillon simple et souliers plats."

From that time to this the "cotillon simple"—modest, graceful, and rational—has been the rare exception, and every kind of flounce and furbelow, hoops and crinolines, panniers and trains, "tied-back" costume, and *robe collante*, has been successively the bane of women's lives and the slow destroyer of their activity."

The discomfort, restraint, and disease entailed upon women by such dress are endured ostensibly for the sake of decency and beauty. This excuse Miss Cobbe brushes one side as mercilessly as one would tear down a cobweb. She denies the beauty. As for the other plea, she says, "It is for *fashion*, not decency, that the activity of women is thus crushed, their health ruined, and (through them) the health of their children. I hold it to be an indubitable fact that if twenty years ago a rational and modest style of dress had been adopted by English women and encouraged by English men, instead of being sneered down by fops and fools, the health not only of the women, but of the sons of women, *i. e.*, of the entire nation, would now be on altogether a different plane from what we find it."

Amen. Here is a truth as wholesome and needful for American women as for English women. For my part, I believe that the matter of good sense in women's dress is of more importance than who shall be the next president or the Bland Silver bill. SYLVIA.

CORRESPONDENCE.

Titusville, Penn., Feb. 10, 1878.

EDITOR OF SOCIALIST:—I am learning to like the SOCIALIST very much. Those "Stories of Poverty" interest me deeply. I seem to know and sympathize with each one of the narrators as though they were telling to me the story of their sorrows and wrongs. Ah! if the heart histories of one-hundredth part of humanity were told, we would need no works of fiction or imagination.

The article in the last paper by Sylvia was highly appreciated by me, and I thank her for it. When I was a girl and lived in old Otsego County (my birth-place, which I hope to visit during the summer, and on my way call at your home), I used to wear "Bloomers" while picking hops, and to work in the garden and flower-yard. I used to wish that I could wear them always, but there was that bug-bear, "People will laugh at you," staring me in the face. Often, now, I say, "How I wish that I was where I could dress as I please, how quickly would I throw aside long dresses, and be free and comfortable," and I hear others wishing the same. Will women ever arise and rebel against the slavery of fashion? I pray most sincerely that they may, for when they rebel against one species of slavery there is hope that they may against many others, even worse, and chiefest of all, sexual slavery.

Ayer, Mass., Feb. 11, 1878.

EDITOR AMERICAN SOCIALIST:—I see notice of a work just issuing from the press on the various Community systems. Judging from the author, I have fond hopes that it will be not only interesting but instructive and profitable. A Community for success depends on conditions, and conditions depend on character—integrity and intelligence. And interest and affection play their part in Community as in the family. Whenever the cherished ideal of the new earth and the new heavens is realized—the law of generation making the earthly conditions as they should be, and the divine, Christ life making the heavens pure as the angels who dwell there—then we may look for a perfect Community. But wanting these conditions, Communism must of necessity be slow of growth; but slow and sure is far better than the progress of reckless enthusiasm.

Eagle Hill, Ark., Feb. 1, 1878.

EDITOR AMERICAN SOCIALIST:—I write in acknowledgment of the pleasure, instruction and profit derived from a careful perusal of your publications which I obtained from you about a year ago. If any one wants to know upon what your success depends let him read "Mutual Criticism." We have endeavored to practice it in our family for some months past, with very flattering results. Our method is for each to write his or her criticism, no one knowing what another is preparing, until the day appointed for the ordeal. The subject then receives his or her criticism in silence, as it is read by each member of the family, and it is surprising how happily the several members of the family concur in censuring or encouraging peculiar traits of character, which seems the more fully to convince the subject of the justice of the criticism given.

A subject thus criticised is allowed till the next meeting to prepare a refutation of charges or of unjust criticisms; but we have had no appeals of this character yet, though the verdicts are sometimes pretty scathing; but we all enjoy the satisfying consciousness that the severest censure, as well as commendation, is nurtured in love. Ah! this is the grand secret of communal success. W. A. J. B.

Mt. Lebanon, Feb. 13, 1878.

EDITORS AMERICAN SOCIALIST:—Your last SOCIALIST (No. 6.) is a marvel of magnanimity. Never before has so much appreciation and credit been accorded to Shakerism. It is calculated to take all egotism out of us and to present the system as heaven-born, belonging not to a few Shakers, but to the human family. While the elect are glowing towards it, we must watch lest the tidal wave of progress, receding to gather fresh strength, leave us high and dry out of the spiritual waters. Please send me a few extra copies.

F. W. EVANS.

Binghamton, Feb. 11, 1878.

I send you the *Workingmen's Bulletin*—an electioneering document. The force from way down in the depths supplies itself liberally. The thing is to direct it—prevent money-grabbers from turning it to their private uses. The spirit of discontent and reäction against legislative oppression is bitter enough to make a war, but I believe war to be a losing game for the people—more so even than politics; politics is bad enough; war is politics pushed to its last conclusions; politics must be some time yet, but war ought to be getting out of date. Peaceful Coöperation is better for the workers than war; let the doves band together, build secure habitations, and starve out the vulture-breed.

G. E. T.

THE WORKINGMEN'S CO-OPERATIVE COLONY ASSOCIATION.

Houston, Texas, Feb. 8, 1878.

The projectors of this Association, believing that society must sooner or later resolve itself into Coöperative Communities, and believing that the time has come when this reform is practicable on a large scale for the relief of the thousands of unemployed yet worthy men and women who throng the streets of our large cities, seeking work at any wage but finding none, and having found a suitable location, desire to gather together as many true believers in Coöperation as possible.

The plan adopted by the projectors is as follows:—

There is to be a federal organization, styled "The Coöperative Colony Association," which will own the land, conduct all the trading and manufacturing, lay out the villages, keep the peace, and perform such functions as may be agreed on from time to time, own all the expensive machinery, improved stock, make the necessary agricultural experiments, conduct the schools, libraries, etc., etc. The members of this federal organization will be Communities, consisting of from one to one hundred families, but governed by its own rules and electing its own officers, holding the land as long as it cultivates it, but following no other business than agriculture.

Our location is on an extensive prairie, intersected by a railroad, accessible to markets, close enough to timber; the soil is good, and the location healthy; plenty of water; and market that will take all that can be raised.

To aid the starving men and women of the cities who are willing to work, Communities will be formed, and for this purpose we can get land at $2.00 per acre, on ten years' time, at 10 per cent. interest, and a large quantity of building material on the same terms, and probably a considerable supply of provisions on the same terms. These men and women will have to work hard and suffer much discomfort until the debt is paid off. They will have to live in unitary homes, and be content with coarse but plenteous food, and submit to strict discipline. For them, however, independence will be certain.

Correspondence is desired with all believers in Cooperation who are willing to aid this movement. For mere theorists we have no time to spare. The time has come when those who have faith should show it in their works. A. ANDIVAL.

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

XI.

MR. E.'S STORY.

My father and mother were both brought up in comfortable circumstances, and had had no trouble in making their way in the world until a few months after my birth, when, the times being very hard, they became quite poor, and were obliged to work very diligently to keep the wolf from the door. I was born in the year 1814, in the southern part of Kent, England. The earliest scene which my memory recalls is the hop-yard or wheat-field, to which I was carried and placed on an old quilt to amuse myself while mother picked hops, or gathered grain all day long, occasionally stopping to give me some necessary attention. As I grew older I spent but little time in playing with toys, for as soon as I got the use of my hands and feet I was set at work at some light task. I remember that every year, when harvest-time came round father would call, at peep of day, all of us children who were large enough to be of any use, and take us to the wheat-fields of the large land-owners, where we would glean every kernel which had escaped the hands of the harvesters. After having set us at work, father would snatch a hasty breakfast and then hurry away to the village forge, having exhorted us to make the most of the gleaning season, which only lasted about two weeks. We would then plod on with mother till evening, gathering a little store each day.

Mother tried in various ways to help father in the support of the family. When she could not work out at hop-picking she would teach a child's school. For a long time she kept a small grocery in our living-room.

When I was but six years old she sent me with my little sister to a village three miles distant to bring home large loads of bread, ginger-cakes, candles, etc. Before and after his eleven hours' labor at the blacksmith's forge father would work in our garden, never losing a day for that purpose, and as I grew older I helped him with my spade and rake and wheelbarrow. As the mouths in the family multiplied my portion of food was not large enough to keep me from being continually hungry, so that I gladly devoured raw turnips, beans, peas, or any such thing which I could procure at the neighboring barns. I remember once digging up an iron-bar which I sold to my uncle for old iron. With the twenty-two cents received for it, mother bought enough coarse cloth to make me a pair of pants. Whenever we walked in the road we children were always on the lookout for old horse-shoes and bits of iron, for no means of earning a penny must be neglected.

When I was nine I began working in my grandmother's garden during the summer, attending school in winter. Although I labored for ten or eleven hours each day my wages were but eight cents, so that I was by no means able to pay for my board or to clothe myself. Grandmother, however, allowed me each year to plant and cultivate a row of potatoes for my own private speculation. I usually gathered three or four bushels, which I sold for clothes. One year I had to walk a mile and a half to borrow a hand-cart into which to put my little crop, and then father, after work-hours, helped me draw the load to the market town, which was three miles away.

I had attended an elementary school a part of the time since my earliest remembrance, but when I was seven or eight years old a national school was opened in the parish. This was a great improvement, and no doubt had its effect in starting some of the coöperative movements among the working people of the present day. The building was of brick with a slate roof, and though plain was neat and substantial. A partition running through the center divided the house into two rooms. The boys and girls mingled together on the way to school, but on reaching the school-grounds the boys went to one room and the girls to the other, and saw no more of each other until the return home, for even at recess they were obliged to play in separate yards. The boys were formed into a line like soldiers; and marched into the school-room with their hats suspended by a string on the back of the neck, while their slates hung in like manner in front. There were five classes. Each class was seated on benches forming three sides of a square, in the center of which was a chest which contained the text-books, and was also used as a seat by the usher and assistant. As each boy knew his place and filed into it in an orderly manner, little confusion was to be seen. The singing of a hymn or the reading of a short prayer opened the exercises; then followed lessons in the common branches—reading, writing, spelling and arithmetic. In the winter we suffered some from cold, as the fire in the grate was very small for the size of the room, and the brick floors afforded but little protection to the feet. We were never allowed to go to the fire to warm ourselves, but occasionally, when the weather was very severe, we were permitted to have a grand jump for a few minutes several times during the day. On Sundays the boys and girls marched together from the school-house to the parish church, where they were watched over by the master, though some of the lively fellows managed to carry on considerable fun when his broad back was turned, or when his vigilant eye was for a few moments diverted. This school was supported by the wealthy people of the parish, with the exception of a small sum contributed by each scholar for books.

I left school altogether when about thirteen, and then began the life of a day-laborer. I hoped to be invited by my uncle to learn the blacksmith's trade with my father; but an unexpected offer from an elderly gentleman and lady, who lived near by, to act as assistant to their garderner while I boarded with them, turned my destiny in quite a different direction. As my stock of clothing was very scanty, father applied to the parish overseer for help, that being the custom when a boy first went away from home to work; but the overseer was very niggardly, and after making us walk the mile and a half to his office two or three times after work-hours, he gave us a mere trifle, which did not even pay us for the trouble which he had made us about the matter.

I liked my situation extremely; my master and mistress were very kind, and, being fond of the beautiful, their grounds were charmingly laid out with a profusion of delightful flowers and choice fruit-trees. As they had no children of their own they treated me almost like a son, and took great pains to make me happy. They were also religious people, and encouraged me to attend church and to improve my mind. In addition to the many comforts I now enjoyed, my hunger was satisfied for almost the first time in my life. The supply of good food was without stint. These happy circumstances did not, however, long continue, for in about a year and a half the good lady died. This was a great blow to me, as I loved her, if possible, more than I did my own mother. At about this time I began to receive wages—a sum large enough at first to clothe me tolerably well, the amount increasing each year. But the new housekeeper was far inferior to the departed wife, and troubles began. The master grew feeble and fretful, and home became so unattractive that I looked elsewhere for amusement, and would often spend my evenings among jovial companions, singing, telling stories and playing games. Father and mother knew nothing of my course, and though I still respected their earnest advice sufficiently to keep from doing any thing really bad, it did not restrain me from thinking that young people ought to enjoy themselves and make the most of their opportunities for fun and pleasure; but at times I had many misgivings, and would make vows to forsake my worldly companions and serve the Lord more earnestly. Temptation was too strong for me, however, and I did not keep these resolutions for any length of time.

The condition of things at the place where I was employed became almost unendurable, and my proud, independent spirit writhed under the increasing pressure. During the life-time of his wife the old gentleman had taken pleasure in teaching me the finer branches of farming and gardening; but now harder work and greater responsibility were demanded without the least expression of kindness or satisfaction when a task was accomplished. If I spoke a word of remonstrance to an unreasonable demand, I was told that I might go, as there were plenty who would be glad to take my place at less wages. This I knew was true, for there were many more young men and boys desiring work than there were places for them to fill, so that we had to put up with any amount of unjust treatment or run the risk of being deprived of the means of support. I was so goaded by oppression that I at last resolved that as soon as I could earn the means I would quit the country and try my fortunes in America.

When I was seventeen my parents received a small legacy, and father planned to start a blacksmith's shop and take me as an apprentice. How the thought of such a change as this warmed my heart! And how gladly would I work with all my might if I could only live with my father and mother and brother and sisters, while we all strove to create a happy home! But this pleasant anticipation was doomed to disappointment, and my gloomy cogitations returned. Emigration seemed to be the only alternative. I did not think of myself alone; I wished to help the rest of the family into better circumstances, for I knew that this little property would soon be gone, and that scanty clothing, frugal diet and the most irksome oppression must be our lot so long as we remained where we were. My resolution being taken, I carefully saved every penny which absolute necessity did not require me to spend. Although I had previous to this often indulged in nuts, candy and other dainties, I now steeled myself against all such luxuries; and the thought of laying by enough to carry me to a better country kept temptation down and the money in my pocket. Early and late I plodded, doing extra work that I might earn a few additional pennies. For several years I managed to raise the earliest cucumbers that were taken to market from that place, and thus earned a large part of my passage-money.

At length in the spring of 1834 I felt that I could endure no longer. I at first tried to find another situation, but on hearing that a party of men and women, living about thirteen miles from where I was, were soon to sail for the United States, I determined to go with them. Many of my friends tried to dissuade me from my purpose, but my mind was made up, and the thought of one day helping my family enabled me to withstand the tears and entreaties of kind-hearted aunts and other relatives. I resolutely packed my trunk, and when the appointed day arrived joined the emigrating party, with whom I had made previous arrangements. We rode to London, which I beheld for the first time, and there engaged passage in the substantial ship George Clinton. I found a situation in Buffalo, where I remained for some time, working to good advantage. But the cholera broke out, sweeping off a large percentage of the inhabitants of the city, among whom was one of my best friends. I accordingly concluded to cross over to Canada, where the climate was said to be much healthier than in the city. I there became the apprentice of a good mechanic for the purpose of learning the carpenter-and-joiner's trade, and though I passed through some trying scenes I was on the whole very happy in a new sense of freedom and independence. I wrote back favorable accounts to my family, assuring them that they could do much better here than in England. In about a year and a half after I left the Old Country they sold all they had and joined me. I had at first some anxiety about finding work for them, but though among strangers they were soon well employed. It was not long before sickness appeared among us, and for a short time nearly all were laid low at once; but we recovered without being reduced to any very serious straits, with the exception of father, who died.

Providence smiled on our efforts, and we became so prosperous in the affairs of this world that in fifteen years after I landed in America I received more money from rents than I paid out for expenses. But ambition proved a bad master, and my strong constitution began to fail from over-work and high living. This led me to consider the folly of a man's laying up riches on earth while he lost his health, and took no pains to secure those treasures which endure beyond the grave. I accordingly gave up work and devoted myself to spiritual improvement. I felt convicted of selfishness, and longed to devote myself to others. While in this state of mind I heard of the band of Bible Communists in Vermont who had set up holiness as their standard. Their aspirations touched an answering chord in my heart, and as soon as I could arrange my affairs I sold all my possessions and joined them with my mother and sister. They had then moved to Oneida, and never for a day have I regretted the step which severed me from old ties and comfortable surroundings and placed me among those who were seeking to establish a new order of things in this world, where competism and self-seeking have so long held sway.

AN IDEAL PICTURE.

From the Star of Hope.

Get the selfishness out of the hearts of people, and God will then rule the world with his love. He will then establish his kingdom on the earth of universal salvation from poverty, pauperism and wrong, with peace and good-will unto all the people, and this again is Communism; and again it is asked what is that? Let us draw a picture: Here is a beautiful domain of several hundred acres of rich and fertile lands. In the center of this tract are buildings of commodious and beautiful structure, with all modern conveniences, comforts and appointments, where the inhabitants reside. They have airy apartments, well-ventilated sleeping-rooms, dining-rooms, kitchens, pantries, laundries, with every accommodation and convenience, together with beautiful sitting-rooms and magnificent parlors, with curtains, and pictures, and vases of flowers and other decorations. Their gardens adjoining the buildings are well kept, well cultivated, and beautiful, supplying the table with edibles, and the parlors and sitting-rooms with their bouquets of flowers, and the atmosphere of the domain with fragrance and aroma. The orchards are laid out beautifully, and are well kept and cared for, and in the autumn are loaded down with golden fruitage. The vineyard is large, and near by, receiving due care and attention, and rewards the skill and care bestowed upon it a hundred fold. The fields are commodiously arranged and fenced, and in some are the growing crops, cultivated by modern machinery and with great care; in other inclosures are meadows green and beautiful, while in other fields are the tame, fat, sleek cattle roaming at will, cropping the green herbage, or lying at ease in their pleasant retreats beneath the branches of the here and there umbrageous shade trees. We turn from this pleasant scene to the park and the play-grounds. Here is the park so green, so shady, so cool, so inviting. Here youth, beauty and age meet by crystal fount and flowing stream, and mingle in conversation, in strolls, in plays, in song, in instrumental music, and the gay and festive dance. But hark! we hear the laughter, and songs, and shouts of innocent and merry childhood! Lo! there they are, on their commodious and shady play-ground. What a happy group! What clean, bright faces, intelligent countenances and clean and neat apparel. And how healthful they look. Their cheeks rosy as the morn, rosy as the peach. See how good-looking and well-bred they are. How mannerly, and there seems to be no sickness or deformity among them. From whence come

such symmetry of form and grace of motion, such beaming countenances, such healthful vivacity and innocent-heartedness. We are told that every means is brought into requisition that science has unfolded to create healthy and happy children, and that their bathing and schooling and training are all placed under the gravest and best management. It is a picture never to be forgotten, and we never tire of looking upon such happy children, these immortal plants, monuments of this newer and better life; divine plants on which so much care has been bestowed; and as we contrast their condition with the poor, unhappy, rickety and sadly deformed little lamblings of the world, who are so poorly born and so poorly treated afterwards, how sad the one picture, how bright the other. Is it any wonder that from poor, diseased and deformed children, not half born, nor half raised afterwards, we have so many wretched specimens of men and women in the world? How could it be otherwise? Well, we pass on to the institution of learning, a commodious and well-arranged building. Here are the happy children again pursuing their studies, but not at too early an age, nor too closely. And here is youth, healthful and strong and happy, traveling the road to science, to music and the fine arts. Nothing is neglected in the way of educational facilities and advantages for both sexes, all ages and conditions. We go to another building, and on the lower floor is an extensive and first-class library and reading-room. Also bathing-rooms, commodiously arranged for hot and cold baths, Turkish baths, etc., etc. Here is the health department. On the upper floor of this structure is a lecture-room and a dancing-hall, where the inhabitants hold lectures and employ the dance, the opera and the drama whenever they desire. We now go to the shops, the barns and other outbuildings, and we find every thing neat and tidy and well arranged. There is enterprise, thrift and good management displayed in all we see around us. Every thing is a model within itself, and now we desire to see the inhabitants of this model and beautiful domain. Here are the men in the field reaping the harvest, and the women at their household and domestic duties. They all seem intelligent, happy, strong and healthful as the group of innocent children before spoken of. The fields are plowed or sowed, or reaped with pleasure, for all assist in the labor. "Each for all, and all for each," is their motto. "From each, according to his or her ability, to each according to his or her wants." And how beautifully their doctrines are carried out in their fields or their workshops, and in the kitchen, the laundry and the garden the work goes bravely on. No drudgery, no wages, no slavery, no unrequited toil is here to mar the happiness of this productive and busy life. No one here eats the bread of idleness. Drones and idlers are not tolerated here. These people have put all their means and earthly stores together, and give their labor freely to each and all as one family would do for the benefit of all its members. The devil of selfishness is not here. He is ruled out of this Eden forever, for this people will not tolerate his presence. Only the Christ principle, only the love nature, only truth and goodness, friendship and good-will, find access to this sunny and beautiful realm, and this, my friends, is COMMUNISM.

"HODGEKIN'S MATHEMATICAL REVERIE."

If the article under the above heading in the SOCIALIST of Feb. 7th were read and its ideas put in practice by our people, much would be done toward solving the tramp question and removing hard times.

Hodgekin says he has used tobacco, beer, whiskey, and tea and coffee, and but little of either, and now, at forty years of age, is out of tobacco, and don't know how to get any; his health has been damaged, and he verily believes that these hurtful luxuries have cost him with the interest $1,000, which, if he had it now, would make him very comfortable.

Now I have a friend who is seventy-five years old, and he tells me he has *saved* an amount equal to ten cents a week since he was born and ten per cent. compound interest added; and he finds on careful computation that this saving with the interest compounded for seventy-five years amounts to over sixty-six thousand dollars—a splendid reward for the self-denial it has cost; and yet how many mechanics are now destitute who might have saved ten times ten cents a week? Will some reader of the SOCIALIST, quick at figures, ascertain whether my friend's computation is correct? G.

HELPING THE ENGLISH.

We are indebted to our ingenious neighbors on the other side of the Atlantic for a vast variety of "Yankee notions" in the shape of inventions. They have supplied us with machines for sewing, washing, knife-cleaning, egg-beating, cinder-sifting, apple-paring, window-cleaning, and many others, from nut-crackers to quartz-crushers. These we have utilized and appreciated. But it is not only in patented inventions that our American cousins have befriended us. A new trade has lately grown up between Europe and America which must, sooner or later, be felt in an important branch of native industry. It is not generally known, but such is the fact, that American upholsterers are now exporting to Great Britain and the Continent large quantities of ready-made furniture, from kitchen chairs and tables to the most elegant accessories of the drawing-room. The facility with which these objects are turned out is almost marvellous. The native woods of America are easy to work, and susceptible of a fine polish. The wood applicable to the better class of furniture is so abundant that it is wholly superflous to use veneers. The consequence is, that the objects are manufactured solid, and bear much more wear and tear than articles of a similar class made in England. The prices are also much more reasonable, because skilled labor is to a great extent dispensed with, and cheap machinery is substituted for manual dexterity. But it is not only in the matter of household furniture that competition is to be dreaded. The Americans are now sending us window-sashes, doors, skirting-boards, panel-work, wainscots, and all descriptions of joinery. With this assistance the builder may regard with more composure the threatened strike among the carpenters. But our transatlantic friends do not limit their interest to the living only. Their far-seeing benevolence takes notice of us even in death, for American coffins (vastly superior to the home-made article) are to be had in the London market at prices little more than half of those charged by native undertakers.—*London Globe.*

RECEIVED.

THE ŒSTRUS. The Student's Paper, University of California.

THE POSITIVE THINKER. A new eight-page paper—monthly at present. New York Liberal Publishing Company, Science Hall Building, New York. G. L. Henderson and H. B. Brown, Editors.

SUNDAY LAWS AND SUNDAY LIBERTY. A few plain Words on some Rights and Duties of American Citizens. New York Sabbath Committee, 31 Bible House, New York.

REPRESENTATIVE MONEY. An Act to Provide Money for Industrial Use and to Raise Revenue. By Charles Sears. Ottawa, Kansas: The *Ottawa Weekly Republican*, 1878.

THE RADICAL REVIEW for February. Quarterly, edited by Benj. R. Tucker. New Bedford, Mass.

ITEMS OF NEWS.

HOME.

Francis D. Moulton is talking "cheese" to the western people.

Governor Hampton won't let his State repudiate if he can help it.

Rents for business places in New York city are about 10 per cent. less than last year.

Are you the man who thinks more of yesterday than you do of to-day and to-morrow?

The big Bonanza kings of California are going to open an enormous banking-house in New York.

Lieutenant Flipper is at Fort Sill, Indian Territory, and he proves to be a studious and unobtrusive officer.

Young man, if you sass the Faculty of the University of Michigan, you will have to go home without a "sheep-skin."

Oh! never mind! don't be looking around after your old bayonet. Guess you can get along with Louisiana without it!

A New York publishing house advertises twenty-eight different books of African travel. If these are not enough you can get Artemus Ward's famous lecture, called "Sixty Minutes in Africa."

The people of Houston, Texas, have demonstrated that the Eucalyptus tree will thrive in the middle and southern parts of that State. It remains to be shown that this tree will keep off the malaria.

Nicholls! Governor Nicholls! Governor Nicholls, of Louisiana! Don't you hea—r? Some of us Republicans are going to be mad if you do not corrupt Judge Whittaker a little and stop that prosecution of the old Returning-Board. Have you no gratitude?

When Carpenter's "Signing of the Emancipation Proclamation" was formally presented to the House of Congress, Alexander H. Stephens, the ex-Vice-President of the Confederacy, wheeled himself out in front of the Chair and delivered an eulogy on Lincoln.

Dr. Pollard, the Virginia Commissioner of Agriculture, says, from his own experience as a farmer under both régimes, of slavery and freedom, "that the negro, *if promptly paid and fairly dealt by*, is as *good a laborer as he ever was.* There are some who will not work, but the majority will, and there is enough to till the lands."

Secretary Sherman lately sent in a report to the House of Representatives letting them know that the revenue was falling off while they were considering the tariff and currency. Two or three rural Democrats and law-makers belonging to that body did not know that the Secretary was only doing his duty, and so they got up and stood on their ears, or dignity, or something else.

If you are a rich person you had better not indulge in any eccentricities or originalities: your kindred may take it into their heads that you are unfit to make a will, and shut you up in an asylum. Miss Susan Dickie has been kept in Bloomingdale Asylum, New York, ever since 1871, and now she has found three physicians and a sheriff's jury to say that she hasn't been insane at all. There isn't room in this column to express our feelings.

The new overseers of Mormondom are said to be taking more wives unto themselves. A member of Congress from California is preparing a bill making it easier to convict a man of polygamy. Proof of cohabitation will be considered sufficient evidence of that offense. Delegate Cannon, of Utah, confesses that his church is suffering from contact with the Gentiles. You can harmonize these things yourself or you can wait for the upshot of time.

Gail Hamilton, after tomahawking Miss Phelps' story of "Avis" in seven or eight columns of merciful cruelty, does herself justice by concluding thus: "The faults of the book, glaring as they are, are superficial—wholly so in their origin, chiefly so in their extent. The merits of the book are in its substance and spirit. A very little careful study of the commonest rules of grammar and rhetoric will remove the one; for the other, all who believe in a high standard and who aspire to great living should be profoundly thankful."

A Cornell student has had the courage to publish a schedule of his expenses at that university for one year. His total expense was $184.68, including $1.59 for washing, and $34.06 for board. These two items having elicited considerable remark, he tells us that he and a chum did their own washing, and boarded themselves in a Grahamite fashion, mutton, potatoes, corn-meal, Graham-flour, milk and molasses being their principal items of diet. We hope that attempt at plain living and high thinking was not in any way a failure.

The Senate sat up all night and talked, and finally passed the Bland Silver Bill, by a vote of 48 to 21, in the dawn of Saturday last. As amended by the Senate, that bill now proposes to give us the 412½-grain dollar, to limit coinage to $4,000,000 a month, and to have an International Congress with the Latin nations to fix the relative values of gold and silver. It has to go back to the House before becoming a law, and what that crowd of Democrats will do is not absolutely certain. It will be well if they are content with the amendments of the Senate.

Col. Bob. Ingersoll has been coruscating in Washington on the Bible and such things, and somebody has reminded him that there is an old law in that place allowing you to punish a blasphemer by boring a hole through his tongue; with a scratch-awl or gimlet, we suppose. The elegant unbelievers tell him that he is nothing but a vulgar "reversion" anyhow. Fact is, they want a logical, polished, critical, antiquarian, historical, evolutionary, naturally-selected, scientific, exceedingly differentiated sort of man to talk to them; and we think they ought to have him.

Dr. William H. Hammond in his "Cerebral Hyperœmia," or too much blood in the head, is of the opinion that the study of mathematics is bad for the brain of average young girls. He has known repeated instances of a rush of blood to the head in girls of from fifteen to seventeen years of age, directly induced by the study of the calculus, spherical trigonometry, and civil engineering. We print this item, hoping that every father will pause in his mad career after the newspaper, and see to it that his dear girl is not freezing her feet and congesting her brain over that book of fluxions.

Here is an extract from the "Contributor's Club" in the March *Atlantic;* it is sufficiently liberal and catholic: "I maintain that a musical" piece of writing "embodying a beautiful or grand thought is poetry wherever you find it; and that only the absence of the music or the beauty and grandeur can rightly bar that title. The real distinction is between prose and verse; and that is chiefly formal and conventional. Mr. Walt Whitman has shown how invisible even this boundary sometimes becomes. But either of these forms of expression may embody poetry or not. Its true antitheses are, not prose, but dullness and common-place."

The Hon. Gideon Wells, Secretary of the Navy during the war, died at his home in Hartford, on Monday, the 11th, in his seventy-sixth year. He had a mixed education, partly academical and collegiate and partly military and legal, and in his twenty-fourth year he became an editor and publisher. He had the sagacity to see the value of the turreted iron-clad ship-of-war and adopt it. The naval world has followed him in that. The capture of New Orleans was a naval exploit and planned by his department alone. When he took the navy it had only 69 vessels and 7,600 men. At the close of the war it had 671 vessels and 51,000 seamen. Since Mr. Wells retired from office he has written for the magazines more or less, and given us inside views of Mr. Lincoln's administration and the war.

General Le Duc, the Commissioner of Agriculture, is

greatly encouraged to go on with his scheme for tea-culture in the United States. He has 100,000 tea-plants started, and the Southern folk are wide-awake to get them. No doubt that tea-drinking has had a great deal to do with the development of nerves in the human creature, and can safely go on in the case of certain heavy and phlegmatic natures; but when a man who has had three or four generations of tea-bibbing ancestors, finds that he needs a mug of ale to correct his tea and make him sleep o' nights, he may wisely conclude that it is time for him to stop and wind up that bobbin of evolution in a most determined manner.

Mr. Beecher has been speaking about the Bible and science, evolution and development. He expects more science, and he will hail a new theology. A "condenser" in the *Tribune* credits him with saying: "Science determines for us the doctrine of evolution and development. In nature the law is that the strong in the end exterminate the weak. The wolf that hasn't the constitution that befits the good, religious wolf must go under. But what would the human family be if you should only breed for strength? It would take away that which makes man different from the brute. When the law of development reached man a new law came in. We have got to take care of the weak man in the world. We grow grander and more like God when we do that for which we are not repaid." And until you can do that you are not evoluted at all—you are just as sinful as all natur.

FOREIGN.

Guess we will wait till they get a new Pope before we say our say on that subject.

The Pope's wealth, said to amount to $21,840,000, is mostly in the hands of the Rothschilds at Paris.

The European Congress will meet at Baden-Baden. How would Uncle Sam appear in such a company? he may be invited.

If England and Russia keep on in the way they are going they will have to fight a battle with the most pacific intentions.

Austria wouldn't send any ships to Constantinople, but she is a good deal agitated about the situation, and determined to look after her interests.

The old Pope has had a temporary burial. His final one will be in Saint Peters, where they will build him into a stone wall or some other mass of masonry.

The Greeks are indignant because their troops had to be called off before they had a big taste of war. The Government has ordered arms and ammunition for 50,000 men.

The English have sprung to work in their navy-yards and armories, but somehow consols go up instead of down, and that does not look much as if old moneybags was afraid of war.

Mariette, the eminent French Egyptologist, is severely ill in Paris. It was he who unearthed some inscriptions which make it plain that the Hebrews learned their style of poetry from the Egyptians, when Moses and the Jews went to school in the land of the pyramids.

Charles Bradlaugh and Mrs. Annie Besant, the free-thought advocates, who in June last were fined £100 each and put under the surveillance of the London police, for publishing Knowlton's "Fruits of Philosophy," a small work for the control of population, have been acquitted, the Court of Error having decided that the omission of the objectionable words of the book is fatal to the indictment.

There is no longer any doubt that the British fleet has gone to Constantinople. On Wednesday, the 13th, six English ironclads entered the Dardanelles in defiance of the Sultan. 'Tis reported that Admiral Hornby had first to declare that his intentions were pacific. Two of the ships were left in front of Gallipoli, the Agincourt, 17 guns and 10,627 tons, and the Swiftsure, 14 guns and 6,660 tons. The other four vessels steamed along through the Sea of Marmora, and in the course of twelve or fourteen hours came to anchor near Princes' Island, about twelve miles from Constantinople and not far from the eastern end of the sea. These four ships are the Alexandria, 12 guns and 9,492 tons; the Temerarie, 8 guns and 8,412 tons; the Sultan, 12 guns and 9,286 tons; and the Achilles, 16 guns and 9,694 tons. England undertook to make this move under the pretext of protecting her own subjects at Constantinople. Thereupon it occurs to Russia that she ought to occupy the same city for the purpose of guarding the Christians. To this Lord Derby objects very positively, saying that something awful will come of it, if the Russians attempt to sieze Gallipoli or interfere with the communications of the British fleet. What the Russians have done is not quite so plain. It would seem as if the advantages of position were on their side. They have only to plant the Bosphorus with torpedoes and sieze Gallipoli or some other point on the Dardanelles, and the intruding fleet is helpless. The first of this month they had a line from Rodosto on the Sea of Marmora to Tchorlu on the railroad from Adrianople to Constantinople, but the terms of the armistice allow them to advance to Bayuk Tchekemedge, twelve or more miles from the Turkish Capital. The Turks are said to be throwing up defenses on what is called their inner lines of defense, their outer ones being in the hands of the Russians.

Later.—The British fleet has withdrawn to Mundania, forty miles south of Constantinople, and the Russians evince no haste to occupy that city or Gallipoli.

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